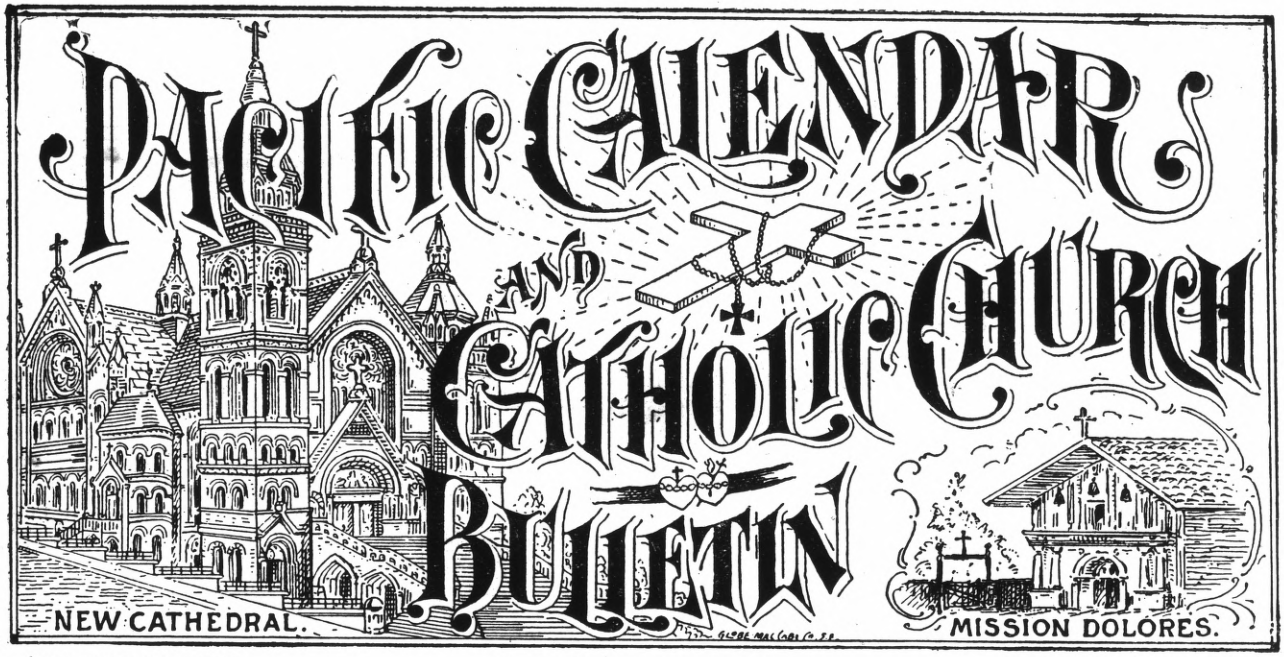

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VOL. VII. SAN FRANCISCO, CAL., MARCH, 1897. No. 3.

EXTRAVAGANT FUNERALS.

Our Funeral Customs are Certainly in Need of Reform.

In one of our Western dioceses there was in force for a number of years a rule adopted by the Bishop that in no Catholic funeral should there be more than four carriages. The rule worked well and, though at first meeting with occasional attempts at evasion, was finally accepted by the whole Catholic body as in accordance with the Christian spirit and wholesome in its effects. But when the good Bishop who adopted this rule died it was abrogated by his successor; the old order of things came in again and poor people went into debt, and still continue to do so in the effort to turn out what ought to be a modest interment of the dead in consecrated ground into a sort of pageant, a procession of carriages affording a free drive for idle men and women, who for the most part can only by the greatest stretch of fancy be regarded as mourners.

It is possible that the rule referred to above of only four carriages at any funeral may have been too arbitrary. It might be objected that four carriages would be too few for the funerals of some private persons, considering the esteem in which they were held and the circumstances of the family. But the Bishop who adopted that rule argued that some small number ought to be adopted in order to put down the evil that then prevailed in the matter in his diocese. He used to relate that he knew an instance where a poor laborer earning a dollar and a half a day when at work, was suddenly killed by an accident due to the negligence of his employer, and the damages which should have gone for the relief of the widow and children were entirely taken for the payment of the undertaker's bill. The poor man's body was encased in a gorgeous and expensive "casket," bedizened with meaningless gewgaws, each of which turned in a profit of several hundred per cent to the undertaker and a loss of that much to the widow and children; the casket was drawn from the house to the church and from the church to the graveyard in a grand hearse, with nodding plumes, and the hearse was followed all the way by forty carriages filled with persons most of whom cared, in fact, nothing sincerely about the dead one or his family, and nearly all of whom had better have been about their daily work. Instances similar to the foregoing are common enough here in Philadelphia.

Our funeral customs are certainly in need of reform. From the practical point of view the first item is of course the unnecessary outlay of money that might be more usefully employed. So far as the rich are concerned, they are and probably always will be, to some extent the makers of their own laws. But even the rich, rich Catholics at least, ought to remember their duty to set a good example. Every one, according to his means, has the natural inclination to copy after the manners of the rich, and if the rich are ostentatious in their funerals, so will the poor try to be. When Christian sentiment was more prevalent than now the funerals of the Catholic rich were often conspicuous by their humility; the accompanying generosity of outlay was in the form of donations to the poor or to some charitable or beneficent purpose. What a pity it is that something of the ancient Christian spirit that made the funeral of a rich man an occasion, not of ostentation, nor of eulogy of the dead, but of quiet and generous benefaction, has not survived.

But there are considerations other than those of preventing extravagant expenses beyond the legitimate means of those who have to meet them that ought to have weight in the matter of Catholic

funerals. The first duty naturally is that to the dead, to remember them by prayers, and especially by the offering of the Holy Sacrifice. What is called the "wake" was once universal among Europeans, but long passed out of existence almost completely, except among those steadfast inheritors of ancient ideas, the Irish, the Highland Scotch, and probably the Welsh. It was by them these ideas were brought to this country and have survived to such an extent as to affect the funeral customs of the greater number of Americans in the dominant idea that it is necessary to assemble as large a gathering of persons as possible as a mark of respect for the dead, and next that the corpse should be accompanied by as much as possible of this crowd to the place of interment. But while these ideas may have been well enough, or at least harmless, in old times among clansmen who had no other regular occupation than herding cattle or tending sheep when even regular work at agriculture was unknown, they certainly are not fitted for our modern life in crowded cities, with its intense circumstances of the need of persistent toil on the narrow margin between work and debt.

But there is another objection to the custom of gathering a crowd to follow our dead to the place of interment besides the expense to the bereaved family and the waste of time and incidental temptations to the idle crowd and the triviality that is made to surround the whole solemn event of a soul going to meet its judgment, and that is the actual physical injury incurred by many of these idle funeral-goers in the course of what may be called these funeral picnics. There is no good reason why we Catholics should not adopt the custom prevailing in certain parts of Europe, where the mourners strictly so-called, that is, the family of the dead, go only to the church and then return home, leaving the body to be taken by the undertaker and a very few chosen friends as mere witnesses of the transaction to the cemetery.

There are many reasons, religious, moral, economical, social and sanitary, that will occur to any reasonable person who takes time to think the matter out why there should be a radical change in some of the customs now prevalent among us in our funerals. What in short ought to be the spirit of Catholic funeral occasions should be more prayer for the dead and more care for the interests of the family of the dead. A Catholic funeral should be a religious event free from vulgar display.—Catholic Standard and Times.

ESSAY CONTEST OF CADETS.

Sergeant Joseph Carew of Co. D, League of the Cross Cadets, won first place in the essay contest on the "Cost of Drunkenness," held last month during the parish rally of Sacred Heart Church. Harry Stark received the second award. This distinction entitles these young men to enter for competition for the silver medal to be awarded at the district rally to be held Sunday, April 25th. Others who entered and read well-prepared papers were Rudolph Longabough, John Heaney and Christopher Penthuny.

The judges who passed upon the merits of these productions from a literary and argumentative standpoint, taking into consideration delivery, were Miss Josie Malloy, Miss M. E. Donnelly and Edward Luby.

It seems to us that the constantly increasing outrages by students in many of our Protestant universities and colleges (and probably comparatively few of them ever get into our newspapers) will go far to help build up our Catholic universities and colleges, where no such outrages are permitted or ever take place. And it seems to us that unless some new influences are brought to bear, the time will come when some of our thinking millionaires will stop giving to institutions which send out (with better men) so many educated devils.—[George T. Angell in Our Dumb Animals.]

I admire those who are fond of water, the medicine of temperance, and flee as far as possible from wine, shunning it as they would the danger of fire.—St. Clement.

GENTLEMEN'S SODALITY CHAPEL

Ceiling and Walls are Handsomely Treated in Gold and Browns.

The artistic treatment of ceiling and side walls of the Gentlemen's Sodality Chapel in St. Ignatius Church has produced exceptionally pleasant results. A background in browns, shading from a delicate cream to a warmer but not positive tone has been laid in, and over this, throughout the entire ceiling surface, beautiful designs in gold have been traced. Directly over the main altar the ornamentation becomes more elaborate. Clusters of flowers and foliage, heavily inlaid in gold, are arranged with exquisite taste. Above the altar of the Sacred Heart, the religiously symbolic heart, gold encrusted, is set in relief, and from its rays of glory radiate on all sides. Over the shrine of St. Joseph is a golden heart and lily, surrounded by a wreath of gold-gilt flowers and leaves. The walls have been treated in simple cream tint, which is an effective background of the seven handsome large paintings hung against it.

John McCarthy has presented a magnificent frame, carved in hard wood and gold gilt, a work of art, for the oil painting of the "Immaculate Conception," which has place behind and a little above the main altar. The entire wood work of the chapel has been toned up, the carpet and rugs thoroughly renovated and new tapestries supplied wherever demanded. Electric lights have been introduced into the chapel, the grotto of Lourdes and the library, which is at the disposal of the members of the sodality. This contains 5,000 volumes of choice works and is supplied with all the first-class current magazines. Five hundred men are enrolled as sodalists, and they approach holy communion on the second Sunday of the month during the sodality mass celebrated by the Rev. Joseph Hickey, S. J., spiritual director of the association.

A man who cannot control his tongue cannot well control his thoughts or actions. If he is loose in speech he is apt to be loose in conduct.—Sacred Heart Review.

PILGRIMAGES.

A pilgrimage is a religious act. It is a visit to a place hallowed by sacred memories. It is the carrying out for a brief time, practically, the injunction of St. Paul to remember that we are pilgrims and sojourners on earth. Being a religious act, the motive of a pilgrimage should be supernatural. It should relate to our eternal welfare, or that of others either directly or indirectly; directly, if it contains something purely spiritual to be attained; indirectly, if it has in view primarily a temporal favor, but one that would conduce to spiritual advantage. It is not a pleasure trip. Persons prompted by curiosity to see a famous place, even if it be a shrine, are not pilgrims, because a supernatural motive is wanting. A pilgrimage should be characterized by a spirit of prayer, of penance, and above all of charity. How can a pilgrim hope to obtain favors from the Mother of Fair Love, if charity be wanting? or from the Queen of Martyrs, if there be no penance? If the spirit of concord be lacking, so too will be lacking the greatest power for winning graces, since our Lord has made a condition of His benevolence, the agreement of wills, the union of intentions, and the petition to be made in common in His name.—(Extract from the Shrine Manual).

According to Editor Rudd, the Afro-American Catholic journalist, the negro Catholics of this country now number 250,000; have two priests of their own race, with thirty young negroes preparing for the ministry; three convents and about 200 sisters of various communities. The State having the largest Catholic population is Louisiana, with 80,000 Catholic negroes; Maryland comes next with over 36,000.

The Holy Angels' Sodality of Holy Cross Church has elected the following officers: President, Miss Mary O'Connell; secretary, Miss Katie Keoghan; marshal, Miss Irene Kelly. The association is composed of little girls, and has an enrolled membership of 75. The children hold reunions every Friday.

FRANCESCA RELIEF SOCIETY.

At the annual meeting of the Francesca Relief Society, held recently at St. Ignatius Church, the entire board of officers, which has managed the society so very successfully, was re-elected by acclamation. Father Varsi gave a little talk on charity, showing that it, as well as mercy, is twice blessed.

The official board is composed of Rev. Father Varsi, S. J., spiritual director; Mrs. Bertha Welsh, president; Mrs. Luke Robinson, first vice-president; Miss David, second vice-president; Miss Harriet M. Skidmore, secretary; Mrs. Dr. Mohun, treasurer.

THE CREMATION FAD.

Fortunately, the "cremation fad" has never won favor with Catholics either in Europe or America; but, as matter of information, we quote the reply of the learned Bishop Hedley to a correspondent who asked for a clear statement of the position which the Church has taken in this matter:

"There is nothing defined by the Church on the lawfulness or unlawfulness of cremation in the abstract; and it is easily conceivable that, under certain circumstances, the Church might, in deference to medical and sanitary authorities, allow the bodies of the dead to be burned. But the ancient Catholic and Jewish tradition is to lay the body in the earth. This expresses and symbolizes that 'sleep,' as St. Paul calls it, which is to be ended by the 'trumpet of the resurrection.' It is the traditional and immemorial signification of belief in the resurrection of the body; and it is the basis of a ritual which embodies prayer for the dead, and which proclaims our fellowship with our brethren who are gone before. As a fact, although in this country many advocate cremation without in anyway denying the resurrection of the body, it is found that on the Continent it is chiefly promoted by anti-Christian societies, who intend thereby to weaken belief in the life to come. Hence the Holy See has forbidden Catholics to practice cremation, or in any way to advise or countenance it. No one could be buried with Catholic rites who left directions that his body should be cremated."

"Science has not yet advanced one solid reason for the adoption of so barbaric a custom as cremation," observes the Ave Maria.

"Since the days of Abel, men have loved to fancy the dead as sleeping a peaceful sleep under the green sod and the bright sky. Cremation is repugnant both to sentiment and to sacred tradition; religion and poetry are both bound up in the tomb."—The Review.

Cometh our Queen from the far land,
Fair as the dawn of day;
Shineth her light from the star-land,
Soft through the shadows of gray;
In her white hand a mystical garland,
All fragrant of scenes far away.
Robed like the snowflakes of our land,
And cinctured with azure blue,
On her feet as she stood on the rock land
Were roses of golden hue;
And her virgin brow, cloudless as light-land,
Bore impress of mother-love, too.
And her voice—oh! its tones were far sweeter
Than murmurs of earth's melody,
And it seemed in the silent air fleeter
Than whispers of angels could be,
While the bells of the Angelus greet her
She speaks of unstained purity.
Behold! the pure waters are stealing
In gentle and murmuring flow,
Wi.h miraculous power of healing,
They glide to the river below.
Fair emblems! to Faith they're appealing,
Like Mary's voice, tender and low.
Long years have passed by, and that rock-land
Is holy with praise and with prayer,
And the scent of the Rosary garland
Embalming the sanctified air,
And the Queen of the shadowless bright land,
Seems lovingly, silently there.

—Enfante de Marie.

On December 8, 1896, the Degree of Bachelor in Social Science was conferred for the first time at the Catholic University in Washington, when it was bestowed upon William T. S. Jackson, a colored student, who is a professor on half-time in the Colored High School in that city. He was formerly a student for many years of Amherst College.

Ignorance is no excuse when we have neglected to learn what we are obliged to know.—St. Ambrose.

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AND
Catholic Church Bulletin.

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A GOOD INVESTMENT.

No man who gives any thought to the question can doubt for a moment that it is a good thing to insure his life. If he is a husband, he should be insured; if he is a son, he should be insured. And why? Because it is the best legacy he can leave to either wife, mother or sister. They are his nearest and dearest, the only ones who will care for him in the time of sickness or death. All this is so evidently true to sensible men that we may rest our case on its own merits. But now here is the question I would ask all insured men and women: What have you done, what provisions have you made, to secure aid and assistance for your souls after death? A good insurance will secure you a decent funeral, a High Mass, and perhaps a monument in Calvary —all proper in themselves; but they have their purpose, and end the day the expenses are paid. But have you considered that there is a purgatory? Have you thought of the necessity of securing continual prayers and Masses to be offered for the repose of your soul? Your friends, your beneficiaries, your legatees will attend to that. Don't trust to them. Some few do remember the dead who have been good to them, but they are indeed the few and the exceptions. I have known men and women who almost starved themselves in gathering a few thousand dollars during life, who left it to sons and daughters who never gave a cent in charity for the dead. If I had money I would leave it to my friends, but not all. I would say to myself: so much for those I love, so much for the poor, so much (in alms for Mass and prayers) for my soul. I would join some society which would promise to have Masses said for my soul. I would not above all things forget my soul. When I am dead and gone I will soon be forgotten; while I am alive I wont forget myself.—Paulist Calendar.

Days of Devotion for the Month of March.

March 3, the holy season of Lent begins.

March 10th, 12th and 13th will be Ember Days.

Novena of Grace to St. Francis Xavier begins March 4 and ends March 12.

March 12, anniversary of the canonization of Saints Ignatius and Francis Xavier.

March 19, Feast of St. Joseph, Spouse of the Blessed Virgin Mary.

Apparition of Mary Immaculate, Lourdes, March 25, 1858.

March 25, Annunciation of the Blessed Virgin Mary.

What Can You Do For the Church.

Be loyal. Never speak disparagingly of the Rector, or suffer anyone in your presence to so speak of him. Speak of his good qualities, and do not magnify his bad ones. If you do not commend him, those outside his flock will scarce do so. Always stand up for the Church, her doctrine, her discipline and her worship. If you disparage these, you may be sure no outsider will approve them. Be faithful. Always be in your place at church unless necessity prevents you. If you are in the Sunday school be there every Sunday. Finally, pray earnestly, fervently, daily, for the parish, the rector and the Church.

THE FATE OF AN APOSTATE PRIEST.

We extract the following paragraph from a Vienna correspondence of the Chicago "Record":

"The meteorological world and the public in general are grieved to learn that poor old Rudolph Falb, the weather prophet, has not the wherewithal to keep the pot on the boil. He is now partially paralyzed and confined to his bed, and his medical advisers have given up all hope of his restoration. Falb married late in life and is the father of five children, the oldest of whom is 14. The eminent meteorologist, while devoting his genius to his weather forecasts, his earthquake theories, and his philological researches, let escape him every opportunity of enriching himself. Several distinguished scientists, among others the Rector Magnificus of the Vienna University and Prof. Dr. Rudolph Virchow of Berlin, have opened public subscriptions to aid the weather profit in his adversity."

Misery always elicits our sympathy, and the case of Falb is no exception. Still, somehow, when considering his sad fate, we can not banish from our mind the old saw: "The mills of God grind slowly, but they grind exceeding small."

Rudolph Falb is an apostate Catholic priest.

BACK TO PRISON.

WASHINGTON, Feb. 15.—The United States Supreme Court to-day decided the case of Warren E. Price of San Francisco, convicted of sending obscene matter through the mails, against the appellant. Price was convicted in the District Court November 8, 1896, and sentenced to eighteen months' imprisonment and to pay a fine of $500. He secured bail, and is now free, but will be at once compelled to serve out the remainder of his term.

The above dispatch refers to the editor of the A. P. A. magazine in this city.

WHAT IS A FRIEND?

This is the prize definition selected by a London newspaper from a list submitted to it:

THE PERSON WHO COMES IN WHEN THE WHOLE WORLD HAS GONE OUT.

The following are some of the best definitions submitted:

A bank of credit on which we can draw supplies of confidence, counsel, sympathy, help and love.

One who considers my needs before my deservings.

The triple alliance of the three great powers—love, sympathy and help.

One who understands our silence.

A jewel, whose lustre the strong acids of poverty and misfortune cannot dim.

One who smiles on our fortunes, frowns on our faults, sympathizes with our sorrows, weeps at our bereavements and is a safe fortress at all times of trouble.

One who, gaining the top of the ladder, won't forget you if you remain at the bottom.

One who in prosperity does not toady you, in adversity assists you, in sickness nurses you and after your death marries your widow and provides for your children.

All insurance against misanthropy.

An earthly minister of heavenly happiness.

A friend is like ivy—the greater the ruin, the closer he clings.

One who to himself is true and therefore must be so to you.

The same to-day, the same to-morrow, either in prosperity, adversity or sorrow.

One truer to me than I am myself.

Dr. Joseph S. McCormick, late House Physician of the City and County Hospital, has returned from the National Home for Volunteer Soldiers, Santa Monica, Cal., where he occupied the position of Assistant Surgeon, and has resumed practice in this City. Office, 813 Sutter Street. Hours: 10–12 A. M.; 3:30–5 P. M. Telephone, East 629. Residence, 524 Turk Street, between Larkin and Polk.

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2nd Grade—Alice Pierce, Laura Donohue, Mary F. Wiseman, Agnes Driscoll.

BOYS.

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2nd Grade—J. Guerin, C. Hornberg.

1st Grade—T. Dunleavey, A. Ballan, A. Sisson, H. Fortin.

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AN INVOCATION.

God's grace be with us all, for we are weak,
And all the paths we tread are snare-beset,
With eyes bent earthward, heaven's light we seek,
And meaning to remember, we forget.
Our helpless hearts are drowsy sentinels
Who slumber when most wakeful they should be;
Our strength is feebleness when passion swells
The tides that fluctuate on life's broad sea.

God's peace be with us all, for harm is rife
Along the valleys of our pilgrimage;
And ever as we go, harsh sounds of strife
Are heard anear, where sense and spirit wage
The tumult of the world. No perfect rest
Is there in any land on earth, save where
Heaven's influence conquers the rebellious breast
Of man, and stills the stormy conflict there.

God's love be with us all, and closely keep
Our wayward hearts in its secure embrace;
The stream that bears us on is swift and deep,
And danger lurks in every hidden place.
Without God's grace, our toil is all in vain,
Without His peace, no rest is ours to know;
Without God's love, each pleasure brings a pain,
And sorrow comes where joy alone should flow.

D. C.

CIGARETTE HABIT.

One of the Most Lamentable Evils of the Day.

The cigarette habit is so demoralizing in the young that not a few have died rather than give it up. Unquestionably, one of the most lamentable evils which afflicts the rising generations flows from the early use of tobacco. Street boys who are not yet out of child's clothes snatch the discarded stubs of cigars of grown men and smoke them in apish imitiation of their elders. Lads at school acquire a taste for tobacco by surreptitiously smoking cigarettes—cigarettes which have done more to demoralize and vitiate youth than all the dram shops of the land.

Evil education has two corruptions—the corruption of the body and the corruption of the soul. The bodily meccha-nism of boys of sixteen, seventeen, eighteen and nineteen years of age can be as thoroughly injured by insidious poisons as they can be spoiled by wicked teachings. What manner of men shall they be when this generation is grown if lads of every degree shall be taught to use tobacco? What hope for posterity when the children of to-day are poisoned and dwarfed by a pernicious habit? The superiors in Catholic colleges are wise in not allowing the use of tobacco in any shape or form.—*Catholic Mirror.*

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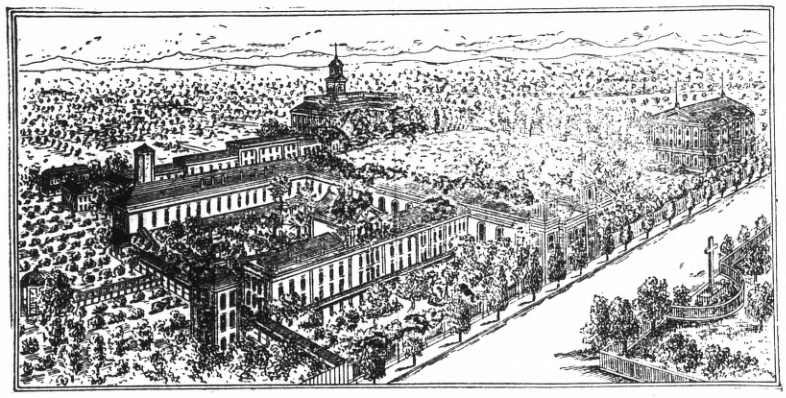

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USEFUL RECIPES.

To Make Pickles, either Cucumber, Tomato, or Peaches.—Pick the former when of the right size; the others when ripe. Wash and put into molasses, either sorghum or New Orleans (I used sorghum), at the rate of about seven gallons to a barrel, fill the balance with vinegar. Cover and put a cloth over, with a a quart of flour; into this put one well-beaten egg, rounding teacup of sugar, teaspoonful of salt, nutmeg to taste, and about two-thirds of a pint of rich new milk. Stir all together, and add more flour if necessary to make it so it can be handled lightly with the hands. It can be put in shape lightly by pressing in a long, narrow mass, cut off and made in any desired shape, and fry quickly in previously-prepared hot lard, or lard and suet, until done.

Potato Soup, or Substitute for Oysters.—For a family of six, pare and slice thinly a dozen medium-sized potatoes, boil until very tender in three quarts of water. Season with salt, a little butter, cream, or rich milk with a tablespoonful of flour stirred in, and you have an excellent dish to be eaten hot.

Oatmeal Gruel for Sick or Well.—To a quart of cold water add a tablespoonful of oatmeal; let it heat gradually, and when it comes to a boil, let it cook gradually an hour or two; season with salt. By adding a little butter it makes a good dish to pour over crackers or buttered toast. To be eaten hot.

To Cook Beans without Meat.—Look over carefully and wash and rinse carefully, and either soak over night or put over in cold, soft water. Let them heat and cook gradually, without srirring at all, only see that there is a sufficiency of water supplied. When tender, add salt, butter, cream, or rich, sweet milk. Good hot or cold.

Celery Salad.—One head of cabbage, three bunches of celery, chop very fine. Take one teacupful of vinegar, a lump of butter size of an egg, yolks of two eggs, one teaspoon mustard, one of salt, pinch of cayenne pepper, two teaspoonfuls of sugar. Mix these well; put the mixture on the stove and heat until it thickens, stirring all the time; when cold add two tablespoons of rich sweet cream. Pour over the salad; if not moist enough, add cold vinegar.

Meat Croquettes.—Use cold roast beef, chop it fine, season with pepper and salt, add one-third the quantity of bread crumbs, and moisten with a little milk; have your hands floured, rub the meat into balls, dip into beaten egg, then into fine pulverized cracker, and fry in butter; garnish with parsley.

Transparent Pudding.—Beat eight eggs very well; put them into a stew-pan with half a pound of sugar pounded fine, the same quantity of butter, and some nutmeg grated; set it on fire, and keep stirring it till it thickens; put a rich puff paste round the edge of the dish; pour in the pudding when cool, and bake it in a moderate oven. It will cut light and clear. You may add candied orange and citron if you like.

Chicken Salad.—Two chickens, chopped coarse; eight heads of celery, three eggs, one pint of vinegar, one tablespoon flour, one tablespoon tard and oil, mixing well together; then add the cream and after that the vinegar and raw eggs.

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Children's Corner.

PAYING BACK.

"Won't you please call Jessie in, mother; we want to go down by the mill and home by the race, and we don't want to be bothered with Jessie," Netta Grey stood at her mother's open window, holding the little five-year old by the hand; Virginia waited at a little distance.

"But I wants to go, too," sobbed the little one. "I has walked to the mills osten and osten, and I wants to go, too."

"Why don't you take her, Netta?" asked her mother, stopping the whirl of her busy machine wheel to settle this little trouble.

"Oh, she is such a bother," said Netta, fretfully, "she has to be lifted over the fences, and led by the hand, and she is in the way."

"Come here, Virginia," called the mother, turning away from the machine, and leaning out of the window. "Sit down there on the grass, all of you; I want to tell you a little bit of a story, but it is a short one and won't keep you back long."

"Thirteen years ago there came into a certain house that I know of a wee little pink baby. She was a great joy to everybody in the house but she was also a good deal of trouble. She was washed and dressed and fed and put to sleep and nursed and rocked and carried around, and nobody ever complained of the trouble.

In a few years more another little baby came, and then, of course, the mother had her hands full. Then there were two little maids to be washed and dressed and fed and put to sleep and nursed and carried around and played with and sewed for. Still no one ever thought of complaining or once called them a trouble.

When mother and father went to walk, babies went to; their little hands were held, their little feet lifted over rough places, and everything was done to make them happy.

As the years went by these two little maids grew strong and tall and independent; while other little ones took their places in the family to be cared for and helped. Now if you had been these maids, my daughters, how would you have behaved to the little ones? Would you have said: 'Go away, children, and don't bother?' or would you have tried to pay back some of the care and trouble?"

"Oh, mother," said Virginia, "were those little maids named Netta and Virginia?"

"It is strange, but I think they were," said mother, smiling.

"Come Jess," interrupted Netta, taking this way to answer her mother's question; "it's time we were off on our walk."

And dear little Jessie, who had not been able to make head nor tail out of the story, sprang from the grass with a happy bound, clouds all gone, rain-drops too, and her sun shining brightly.

HOW TONY SOLD ROSEBUDS.

He was only a dog, but a very smart dog indeed. He belonged to the class known as shepherd dogs, which are noted for their sagacity and fidelity. His master was a little Italian boy named Beppo, who earned his living by selling flowers on the street.

Tony was very fond of Beppo, who had been his master ever since he was a puppy, and Beppo had never failed to share his crust with his good dog.

Now, Tony had grown to be a large, strong dog, and took as much care of Beppo as Beppo took of him. Often, while standing on the corner with his basket on his arm, Beppo would feel inclined to cry from very lonesomeness; but Tony seemed to know when the "blues" came, and would lick his master's hand, as much as to say: "You've got me for a friend. Cheer up! I'm better than nobody! I'll stand by you."

But, one day, it happened that when the other boys, who shared the dark cellar home with Beppo, went out early in the morning as usual, Beppo was so ill that he could hardly

CATHOLIC CHURCH BULLETIN

PUBLISHED MONTHLY BY **PACIFIC CALENDAR COMPANY**

OFFICE--Room 309, Spreckels Building, 927 Market St.,

SAN FRANCISCO, CAL.

Subscription, 50 Cents per Year **Single Copy, 5 cts.**

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lift his head from the straw on which he slept. He felt that he would be unable to sell flowers that day. What to do he did not know.

Tony did his best to comfort him; but the tears would gather in his eyes, and it was with the greatest difficulty that he at last forced himself to get up to go to the florist who lived near by, for the usual supply of buds. Having filled his basket the boy went home again and tied it around Tony's neck. Then he looked at the dog and said:

"Now, Tony, you are the only fellow I've got to depend on. Go and sell my flowers for me and bring the money home safely; and don't let anyone steal anything." Then he kissed the dog and pointed to the door.

Tony trotted out in the street to Beppo's usual corner, where he took his stand. Beppo's customers soon saw how matters stood, and chose their flowers and put their money in the tin cup within the basket. Now and then when a rude boy would come along and try to snatch a flower from the basket, Tony would growl fiercely and send him away.

So that day went safely by and at nightfall Tony went home to his master, who was anxiously waiting to see him and give him a hearty welcome.

Beppo untied the basket, and looked in the cup; and I shouldn't wonder if he found more money in it than he ever did before.

That is how Tony sold the rosebuds, and he did so well that Beppo never tires of telling of it.

A non-Catholic physician once said at a meeting of a medical society: "When I have a serious case, and my patient is a Catholic, I make him send for a priest and set his spiritual affairs in order. Try it, and you will find, as I have done in scores of cases, that your patient, with mind calmed and tranquilized, will reap twice as much benefit from your treatment."

Mr. Harry Stark and Miss M. Ruddick are authorized to solicit advertisements and subscriptions for this paper.

A HYMN TO OUR LADY.

PATRONESS OF THE UNITED STATES.

[In 1846 the fathers of the Council of Baltimore elected the Immaculate Mother of God as the special patronness of the United States. This is, therefore, the golden jubilee of the consecration of this country to our Blessed Lady.]

The stars on our banners are gleaming for thee,
Then, oh, take them, loved Queen, for thy crown;
Clear Star of the Morning, bright Star of the Sea,
On our star-blazoned banner shine down.

Oh, shed on our tri-colored flag thy mild light,
Let its folds in thy radiance shine;
Oh, keep it the symbol of freedom and right,
'Tis the flag of our country, 'tis thine.

E'er deep was our love for Columbia's shore,
But now deeper's that love in our breast,
She's the Land of our Lady, now and e'er more,
She's the pure Virgin's Crown of the West.

We'll love and defend her for Mary's dear sake,
For her cause we will willingly die;
No foeman a star from her banner dare take,
While we think of our Queen-Star on high.

Our banner is thine, Queen, oh, bless all its stars,
And undimmed through all years make them gleam;
With glory illuminate its White and Red Bars,
On its gemmed field of Blue ever beam.

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CALENDAR.

(Almanac and Calendar of the Apostleship of Prayer.)

MARCH, 1897.

DAYS.	FEASTS AND PATRONS	DAILY PRACTICES.
1. Monday.....	BB. Carvalho, S.J., and Comp., M.M. (1654).	*Love suffering*
2. Tuesday.....	St. Chad, Bp. (Litchfield, England, 673).	*Love poverty*
3. Wednesday.	Ash Wednesday—*Fast.* St. Cunegunde, V. E. (Germany, 1040).	*Love chastity*
4. Thursday.....	St. Casimir, K. (Poland, 1484). St. Lucius, P. M. (252).	*Love our Lady*
5. Friday	First Friday. Holy Passion.	*Do some penance*
6. Saturday.....	St. Colette, V. (Poor Clares, 1447).	*Fidelity to duty*
7. **Sunday**	**1st in Lent.** SS. Perpetua and Comp., MM.	*Know God better*
8. Monday.....	St. John of God, F. (Hospitallers, 1550).	*Comfort sufferers*
9. Tuesday.....	St. Frances of Rome, W. (1440).	*Accept God's Will*
10. Wednesday..	EMBER DAY—*Fast.* The 40 Martyrs of Sebaste, (220).	*Defend the Faith*
11. Thursday.....	St. Thomas Aquinas, D (O P., 1274).—(March 7).	*Study the Bible*
12. Friday	EMBER DAY—*Fast.* Holy Crown of Thorns.	*Mortify yourself*
13. Saturday	EMBER DAY—*Fast.* St. Gregory I., the Great, P. D. (604)—(March 12).	*Pray for Missions*
14. **Sunday**	**2nd in Lent.** BB. Chimura, S.J., and Comp., MM., (1619)	*Despise the world*
15. Monday.....	St. Longinus, M. (80). B. Hofbauer (C.SS.R., 1820).	*Prepare for death*
16. Tuesday.. ..	St. Columba, V.M. (383). St. Finian, the Leper (610).	*Fear sin*
17. Wednesday..	St Patrick, Bp. (Apostle of Ireland, 464).	*Constancy in faith*
18 Thursday.....	St. Gabriel, Archangel.	*Heed inspirations*
19. Friday.	St. Joseph, Spouse B. V. M.	*Honor St. Joseph*
20. Saturday.. .	St. Cyril of Jerusalem, Bp. D. (386). St. Cuthbert, Bp. (687).	*Pray for sinners*
21. **Sunday**.....	**3rd in Lent.** St. Simeon, Bp. M. (345).	*Retirement*
22. Monday	St. Benedict, F. (O.S B., 543).—(March 21).	*Pray for monks*
23. Tuesday.....	Holy Lance and Nails. St. Liberatus, M. (484).	*God above all*
24 Wednesday..	St. William of Norwich, M. (Boy of 12 years, (1137).	*Pray for the Jews*
25. Thursday....	Annunciation B. V. M.	*Practice the Angelus*
26. Friday.....	The Five Wounds. St. Ludger, Bp. (O.S.B., 809).	*Pray for students*
27. Saturday	St. John Damascene, D. (780).	*Honor holy images*
28 **Sunday**.....	**4th in Lent.** St. John Capistran (Minorite, 1456).	*Pray for seamen*
29. Monday	St. Eustase, Ab. (625).	*Pray for sinners*
30. Tuesday.....	St. Zosimus, Bp. (660). St. John Climacus, Ab., (606).	*Trust God's mercy*
31. Wednesday .	B. Nicholas of Flue (1487).	*Suffer willingly*

Explanation: The number after a Saint's name is for the year A.D. Bold-faced type denotes Holydays of Obligation.

Abbreviations: Bp.—Bishop; P.—Pope; M.—Martyr; W.—Widow; D.-Doctor.—O. P.—Dominican, O. S. F.—Franciscan; O. C.—Carmelite; Ab.—Abbot or Abbess. V—Virgin; F.—Founder; O.S.D.—Dominican Nun; S.J.—Jesuit; C. P —Passionist.

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St. Agnes' Church.

Location, Page St. and Masonic Ave. Rev. Wm. Kirby, Rector. Residence 1224 Haight street.

Mass on week days at 7:30 a. m. Masses on Sundays at 7:30 and 9:30 a. m. Sunday-school after 9:30 Mass. Rosary and Benediction at 7:30 p. m.

St. Rose's Church.

Location, Brannan street near Fourth, Rev. D. F. Nugent, Rector. Masses at 7, 8, 9 and 10:30 a m. Vespers at 7:30 p. m.

St. Mary's Cathedral.

Location, n. w. cor. Van Ness Ave and O'Farrell street. Most Rev. P. W. Riordan, Archbishop; Very Rev. J. J. Prendergast, Vicar General; Rev. P. C. Yorke, Chancellor.

Masses on Sundays and Holydays at 6, 7, 8, 9, 10:30 a. m. Vespers at 7:30 p. m. Masses on week days at 6 and 7 a. m.

St. Mary's Church.

Location, corner California and Dupont streets. The Paulist Fathers. Masses on Sundays and Holy Days at 6:30 a. m.. 7:30 a. m., 9 a. m. and 11 a. m. (Low Mass) with sermon. Vespers with sermon at 7:45 p. m. on Sundays. A five-minute sermon is preached at the three early Masses. Sunday-school is held after the 9 o'clock Mass. High or Solemn Mass is sung at 11 a. m. on Great Feasts. On week days Mass is said at 6:30 a. m. and 7 a. m. During Lent Masses are said on week days at 7 a. m. and 8 a. m. On the first Friday of the month Mass is said for the League of the Sacred Heart at 7 a. m. and there is also a devotional service with Benediction at 7:45 p. m. Confessions are heard on Saturdays, the Eves of Holy Days, on Thursdays before the first Friday of the month from 3 p. m. to 6 p. m. and from 7:15 p. m. until 10 p. m., every morning before each Mass, and by request at any time

St. Anthony's Church.

Location, Army and Shotwell streets. The Franciscan Fathers. Masses on Sundays at 6, 8 and 10 a. m. Week days at 8 a. m. Vespers, 7:30 p. m.

St Bridget's Church.

Location, Van Ness Ave and Broadway street. Rev John Cottle, Rector.

Masses on Sundays at 6:30, 8, 8:45, 9:30 and 11 a m. Vespers, 7:30 p m., week day Masses, 6, 7 and 7:30 a m

St. Dominic's Church.

Location, cor. Bush and Steiener streets. Served by the Dominican Fathers connected with the monastery adjoining the church.

Masses on Sundays at 6, 7, 8, 8:30, 9:30 and 10:30 a. m. Procession of the Rosary Confraternity on the first Sunday of each month. Procession of the Holy Name Confraternity on the second Sunday of each month at 7:30 p. m. with sermon and benediction. Sermon and benediction at 7:30 p. m. Masses on week days at 6, 6:30, 7 and 8 a. m.

St. Peter's Church.

Location, westside Alabama bet. 24th and 25th streets. Rev. P. S. Casey, Pastor. Masses in the church at 6, 7, 9, 10:30, a. m. on Sundays. On Holy Days at 6, 7 and 9 a. m. At 9 a. m. in St. Peter's Hall for school children on Sundays. At 9 a.m in in the church on Holy Days for children.

St. Ignatius Church.

Location, n. s. Hayes street near Van Ness avenue. Conducted by the Fathers of the Society of Jesus, connected with St. Ignatius' College.

Masses on Sundays and Holydays at 5, 5.30, 6.30, 7.30, 8.30, 9.30 and 10.30 a. m. Rosary at 7.15 p. m. Vespers, 7.30 p. m. Sermon and Benediction at 8 p.m. Masses on week days at 5, 5.45, 6.30, 7.15 and 8 a. m.; Rosary and other Devotional Exercises at 7.30 p. m. Gentlemens' Sodality at 7:30 a. m., Father Allen, S. J., Director. Ladies' Sodality at 7:30 o'clock a. m. on 3rd Sunday of month. Father Maraschi, S. J., Director. Boys' Sodality at 8:10 a. m., Mr. Butler, S. J., Director. Confessions heard at all times, in Sodality Chapel, Hayes street, entrance for men and boys.

St. Paul's Church.

Location, 29th and Church streets. Rev. M. D. Connolly, Pastor. Masses on Sundays at 7, 8.30, 9.30 and 10.30 a. m. Vespers, 7.30 p.m. Mass on week days, 7 a.m.

St. Boniface's Church (German).

Location, Golden Gate Avenue bet Jones and Leavenworth streets. Conducted by the Franciscan Fathers.

Masses on Sundays at 6, 7, 8 9 and 10:30 a. m. Vespers 7:30 p. m. Week days 5:30 7, 8. Holydays, 5:30, 7, 8, 9 and 10 a. m.

St. Teresa's Church.

Location, Tennessee street, bet. and Solano, Potrero. Rev. P. O'Co Pastor. Masses on Sundays at 7 an a. m. Vespers at 7.30 p. m.

Holy Cross Church.

Location, Eddy and Scott streets. Rev. John F. McGinty, Pastor. Masses on Sundays at 7, 8:30, 9:30 and 10:30 a. m. Vespers at 7:30 p. m. Masses on week days at 7:30 a. m.

St. Brendan's Church.

Location, n. e. cor. Fremont and Harrison streets. Rev. Jno. F. Nugent, Rector. Residence, 320 Harrison street.

Masses on Sundays and Holydays at 7.30, 9 and 10.30 a. m. Vespers at 7.30 p. m. Sunday School at 9.30 a. m.

Yglesia de Nuestra Senora de Guadalupe.

Location, n. s. Broadway street, between Mason and Taylor. Rev. A. M. Satandreu, Pastor. Residence, 908 Broadway street.

Masses on Sundays at 7, 9 and 10.30 a. m. Vespers, 7.30 p. m. Masses on week days at 6 and 7 a. m.

Star of the Sea Church:

Location, n. w. cor. Point Lobos and Eighth avenues. Rev. J. P. Coyle, Rector.

St. Joseph's Church.

Location, corner Tenth and Howard streets. Rev. P. Scanlan, Rector.

Masses on Sundays and Holydays at 6, 7, 8, 9 and 10.30 a. m., and at 9 o'clock in the hall for children only. Vespers at 7.30 p. m. Masses on week days at 6 30 and 7.30 a. m. Solemn Requiem Masses at 9. This hour can be changed for special causes. All arrangements for such Masses and for funerals must be made in due time at the parochial residence.

Business hours, 9 to 10 a. m. and 7 to 8.30 p. m.

St. Patrick's Church.

Location, Mission street bet. 3d and 4th. Rev. P. Grey, Rector.

Masses on Sundays and Holydays at 6, 7, 8, 9 and 10.30 a. m Vespers at 7.30 p. m. Masses on week days at 6.30, 7 and 7.30 a. m. Confessions on Saturdays and eve of festivals from 3 to 6 and 7 to 10 p m., also on week days after Masses.

Business hours, 9 to 11 a. m.; 2 to 4 and 7 to 8.30 p. m.

St. Francis' Church.

Location, cor. Vallejo and Montgomery Ave. Rev. T. Caraher, Pastor. Sunday Masses—7, 8.45, 9.30 and 11 a. m. (The mass at 9.30 being the Children's Mass. Vespers, Sermon and Benediction Sunday evening 7.30 p. m. Daily Mass—7.30 a. m.

St. James' Church.

Location, Twenty-third and Guerrero streets. Rev. P. Lynch, Rector. Order of Masses—6:30, 7:30, 9 and 10:30 a. m. Sundays; 7 a. m. daily. Childrens' Mass, 9 o'clock Sundays. Vespers and Benediction, 7:30 p. m.

Sts. Pietro e Paolo Church.

Location, Filbert and Dupont streets. Rev. Raphael de Carolis, Pastor.

Masses on Sundays at 7, 9, 10:30 a. m.

All Hallows' Church.

Location, e. s. Susquehana street, near Railroad avenue, South San Francisco. Rev. P. Foley, Pastor.

Masses on Sundays at 7.30 and 10 a. m., and on week days at 7.30 a. m. Vespers at 7.30 p. m.

St. Charles Borromeo's Church.

Location, n. w. cor. Shotwell and 18th streets. Rev. P. J. Cummins, Pastor.

Masses on Sundays at 6.30, 7.30, 9 and 10.30 a. m. Vespers at 7.30 p. m. Sunday School after 9 o'clock Mass.

Sacred Heart Church.

Location, e. s. Fillmore street, bet. Fell and Oak. Rev. Jas. Flood, Pastor. Residence, 550 Fillmore street.

Sunday Services and Holydays—Masses at 7, 8, 9, 10.30 a. m. Vespers at 7.30 p. m. Mass on week days at 7 a. m.

Mission Dolores Church.

Location, Sixteenth and Dolores streets. Rev. R. P. Brennan, Rector. Pastoral residence, w. s. 16th near Dolores street.

Masses on Sundays and Holydays at 6, 8, 9 and 10.30 a. m. Vespers at 7.30 p.m.

Notre Dame des Victoires (French).

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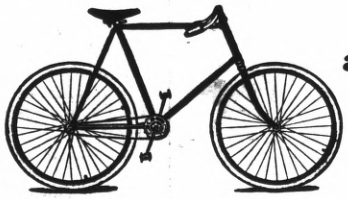
One of the prime  advantages claimed by

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